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## NOT FIT FOR THE PLACE.

When Apostle Moses Thatcher was nominated in the Democratic State convention for United States Senator the Republican press and speakers insisted that it was unseemly for one holding that office in the church to become a candidate for Senator because the prestige of his office gave him an unfair advantage among fanatical voters; second, the training of his office would unfit a fair-minded man for the duties of Senator; and, third, because it was a degradation of his sacred office and a reproach to the religion he professed. It was pointed out that were a high official in any other church to aspire to the same office and persist in the ambition, he would be unfrocked, for the church authorities would submit to no such cheapening of their religion. Finally, it was urged that it was consciously or unconsciously a crossing of the line which in the United States separates church and State, and which persisted in would in a little while leave people unable to determine at what point the church left off and the State began. The arguments are as sound today as they were when the State had but just started in its career. Indeed, they are more potential now than then, for since that time we have seen the steady encroachment of the church into the political field until it culminated in the purchase for money from the head of a church of a commission for a Senator.

It is time for the church to declare that while a man is a member of the church and holds next to the highest station in the church, he must resign his sacred office if he has determined to become a candidate for a political office. Were any high priest of any other creed to cherish an ambition for a high political office, how men would be shocked. Imagine Bishop Scanlan a candidate, then imagine him chasing over the State calling church meetings of prominent Catholic officials, and then seeing those officials going out among the lay members and urging them to support only such men for the Legislature as would, if elected, vote for the Bishop for Senator. Such a proceeding would of course be an impossibility. It ought to be just as impossible in the Mormon as in the Catholic church. That it is not confirms the belief in many minds that there is quite as much commerce and politics as religion in the Mormon creed, and this will continue until the church, through its high officials, ceases to dabble in politics. The rule of old was that "ye cannot serve two masters." It should be as clearly true now as when the expression was first coined.

It is so manifestly wrong that the government should interfere to stop it, for it is a subversion of one of the first essentials of free government—the absolute equality of all voters. An apostle in the Mormon church is so near the head that he

is liable, before the campaign is over, to be called to the presidency of the church. The teachings of the faith are that the President is a prophet, one so exalted that he can talk to God, as it were, face to face. When such a man goes out among voters who are sincere believers, and thousands of whom have no clear conception of the government of the United States, such a man is sure in advance of thousands of votes, not because of any fitness that he may possess for the office, not because his life has made it clear that he is an earnest patriot who loves his country and who has ability to serve it faithfully and intelligently, but because he is a high official in a church and one before whom even the bishop of the ward takes a back seat.

Now all such work as that is a direct reproach to our free institutions and should not be tolerated for one holy minute. It is not only trifling with American institutions, but it is a prostitution of the ballot, and the Mormon authorities owe it to themselves not to subject their church to the estimation which the world will have of it when its high officials turn into pot-house politicians and engage in any unseemly scramble for office.

## THE HYPOCRITICAL NEWS.

The Deseret News opens an article deploring the prevalence of gambling in this city with these words: "That Salt Lake City, which admittedly stands for a stronger morality and for a better, cleaner, purer life for herself and people than any of her sister cities in the Great West, etc." Referring to the same matter editorially the News thinks the startling news will create wonder why such evils are permitted in this city, "which once had the deserved reputation of being the most moral place of its population to be found in America."

Neither statement is correct; both statements are slanders upon the American people. Neither statement is backed by facts; both statements are without justification on any grounds, either of facts, probabilities or common sense.

The truth is there has always been as much gambling in Salt Lake as in any other city with the same population and the same amount of money. In the days when there was no gambling here, there were at the same time east of the Mississippi river a thousand villages of the same number of people where gambling was never thought or heard of, and where the masses of the people had no possible conception of the paraphernalia of a gambling house. The assertions of the News are in keeping with the often-repeated assertion that "the first saloon in Salt Lake City was opened by a Gentile," meaning to carry the idea that there was no drinking of strong liquor here until the Gentiles came, though at that time there were thirty-two distillers in the Territory and Brigham Young himself had practically a monopoly of the liquor business here, and it was sold from a cupful up to a barrel in the church store that had "holiness to the Lord" painted above the door and the all-seeing eye on its lintel. And it was of a kind that would kill at thirty paces. It is in keeping with the other charge that the first houses of prostitution were opened here by Gentile women, the intention being to convey the belief that until the Gentiles came all was purity here, though the very teachings of the creed, the teachings of woman's peculiar dependence upon man and of what is essential on her

part in order to attain to glory are directly calculated to kindle rebellion in the heart of a woman of spirit, to make her desperate under the degradation imposed, and to surcharge her heart with a fury sufficient to set on fire the souls of her unborn offspring. Those effects were and still are visible enough.

Through all those years referred to by the News the Eastern States were filled with villages of the population of Salt Lake where during all the life of those villages the people had not known one gambler or one lost woman.

In seaport towns where sailors come from the world around; in great manufacturing centers where there is a surplus of females, and in great mining camps where the surplus is the other way, all these evils are magnified and their publicity is more and more pronounced, but to bewail the change since Salt Lake was a hamlet and the people lived through agriculture and stock-raising and most of their business was but barter, to the present with the changed financial status of the place and the increase of people, and to seek to ascribe the increase of the vices to the falling off of the ancient virtue of the older times is as contemptible as it is dishonest.

As to the gambling here it should be driven to such obscurity that only men who are careless of their reputations would venture to search out the dens, for gamblers are mere human birds of prey, their purpose being to fleece suckers out, to try conclusions with sharpers, and no game law should ever protect them, but to take their sinister exploits as a text from which to spin a web of righteousness, and with the robe so woven wrap the memories of the old settlers here, picturing this as the one pure spot between the seas until it was contaminated by Gentiles, is to falsify history and to slander the brave men and pure women who wore out their lives in converting the wilderness of the continent into fruitful fields, covering those fields with virtuous homes and creating this nation.

## JOHN B. M'GEE.

It is said that John B. McGee has struck nine feet wide of 16,000 ounce ore in his mine near Patterson in Eastern Nevada. Thousands of people will hope that it is true. No more chequered career has fallen to the lot of any man on the coast than has that of J. B. McGee. He was an Argonaut. He served, we believe, in the first Legislature in California. He was the most prominent mining man in Plumas county forty years ago. He took charge of the Richmond furnace in Eureka, Nev., when it was but a little old-fashioned stack, but made such a success that when he asked permission to build a 250-ton furnace the company backed him, though plenty of scientists proved to a demonstration that it must necessarily be a failure. It was a triumphant success, the first great lead furnace built on the coast. He opened the mines of Tybo, built a furnace there and cleaned up for himself \$300,000.

In connection with San Francisco parties he opened a great mine in Oregon, but at the critical time, in the panic of 1893, when he needed a large sum of money the San Francisco partners failed him and he lost his fortune.

He then went to Arizona or New Mexico, took hold of a furnace that no one else was able to run, made it a perfect success, and was on the high road to fortune when a lawsuit was insti-